# Reverence for Christianity, Judaism and the Quran in Economics

By Shomit Sirohi

I. All of this self-reflects a fractal of a snowflake – a complex image of reflections of Arabic or Jewish even Christian life – that there can be a

## Arabic speaking of Truth

In fact then the process of Christian wealth, and a love for poverty is also the process of justice, which means in the Arabic sense a pronounced justice, and a more radical ethics, of in fact the truth, which also reveals a personal love for a woman or women in my case which then means just

that process is truth and justice.

## II. Paul and Epistle

And then to follow Paul, his divine descriptions of a boat, or even his explanations of economics, and simple appreciation of today’s theological Jordan and Lebanon.

We mean that this simplicity that is in

Christian faith, and Jewish Hebrew nature, and even Quranic Quartega y Ziet which is about the square in one wall being also in fact related to organic squares which means in a set of references the process of pin-pointing the smaller elements of poverty, and smaller details of small shops “Aziz bucket shop” as I once argued, it all means is then to divine

the higher columns of wealth and financialization, as in fact the process of wealthiness which is reflected into cinema today and also creates a cinematic living life and earns a profit, and financial dynamics of transactions in lignes de fluit as it were. To idealise then is to follow poetry of finance – that woman Marine who meets me, and is my

lover who is in happiness.

III. Paul again as a Contemporary – reverence for Christianity

So what did I mean in this simple reverence – that in fact Paulinianism is the correct method for happiness and poor ethics both – the Arabic process asserts its

perfection – but is it always so?

In Spain as in Greece today, we find wealth and Christian classes perhaps but the Arabic Gospel pronounces a compromise with wealth asserted against poverty and the poor becoming Messianic.

In fact the Messianic truth is just in fact here in Arab and India and

Cuba – that we defend the poorest but in Cuba again – no expressions of wealth found perhaps – in Algeria a compromise with poverty again.

We seem to be in India, and the Arab world again – this simple reverence of Paul – that man in tax collector’s duty who found a simple vessel in Phillipia, north of Athens and divined it.

V. Economics – all its complex surfaces why it explains to me Paul and then of course the more radical Christ

Christ just means rejoice, and be friendship worth and only drink beer and talk as an image of Christianity and Hebrew Judaism with in fact Quranic Ziets.

It just means Paul’s news captures all the indices of what is finally in Quartega y Ziet – a photographic and cinematic life – spent by myself, Sirohi in a shopping mall and in a film hall, and with women on a staircase with a light bluish sense of Prophecy because Bill Gates explains it is structured in a financial transaction in his

computer – that Sony which then connects to in fact a square and triangle of complex formalisms of creativity in his sense of Trisquier Linux these days – “I only praise the creativity of society” he means.

V. Rain, the Quantity and its Critique in Nature of all this Creative Happiness in

India and the Arab world and Israel

Now we are blessed with Jairam Ramesh and the divine following of anti-capitalism – when creativity is in the pure state of Hebrewaisne – he is trying to argue Stillstand – it just means in philology –

Still – stand

Read in a elipses –

Tierra, landless peasants and tribals, and stand – their struggle with another elipses – tearing apart a normal reasoning of the wealth to – Capitalism in a limited fashion which is attacked by a minister.

Now in fact the landless are winning, and Paul is busy dancing in his monastery – that we

follow epistle over economics perhaps.